

Being asked, if he found Jesus to be precious at the eleventh hour, "yes, yes," he replies. Now fixing his dying eyes upon his dearest earthly friend, he says in a sweet and lowly voice, "I will go with you to Jesus? It pains me to think of leaving you as you are—I hope you will put your trust in the Lord Jesus—I have nowhere else to commend you. Do better for the children than I have done; and I pray God to do better for them."

When reminded that God was a "judge of the widows," and "a Father of the fatherless," "Oh yes," he says, as though it were a peculiarly comforting thought to his departing spirit. He seemed anxious to improve every moment to the last advantage—to do all the good he could. He spoke to every one who entered the room, and when he was not calling upon sinners present to seek religion, or was sending messages to others, he was earnestly and devoutly engaged in prayer. He never mentioned that his sight began to fail, that he saw but dimly. When asked if he found any thing but religion would do in a dying hour, "Nothing, nothing," he replies. In answer to the question, does it seem that

"Jesus can make a dying bed, Feel soft as downy pillows are?"

He says, "I was thinking of that the other day, and could not see how it was possible." Then he repeated the lines, and added, "yes, yes, now I see; now I feel that Jesus does make my pillow soft." He was now reminded that he was entering the valley of the shadow of death. He replied, "I can see nothing now; the waves gather thick around me, but God is with me." Being asked, if he should once more commend his departing spirit to God—yes, he says, "pray for me." At the end of every sentence, he said, "Amen, and at the close of the prayer, he added, 'Lord grant that I may be so.' He was now asked if he could triumphantly explain with the Apostle, 'O death, where is thy sting? O grave, where is thy victory?' "Oh yes," he whispered.

His strength was now nearly exhausted, and he was fast sinking in the arms of death. Though no longer able to speak, yet his soul was still in prayer; and he whispered "Jesus receive my departing spirit—Jesus receive my spirit." And when his spirit had too far gone, even to whisper a sentence, his lips continued to move, and he was heard in the softest whisper, saying, "Jesus, Jesus, Jesus. Here the solemn, interesting, and affecting scene closed; but can be only faintly described.—CONSTITUTION OBSERVER.

From the Boston Recorder.

INTERESTING FROM RUSSIA.

Letters from William Ropes, Esq., and the Rev. Richard Knill, of St. Petersburg, to a gentleman of this city, with several others from different sources, have been kindly put into our hands with liberty to use them for the benefit of our readers. We have room this week for only two extracts. The first is from the letter of Mr. Ropes:

St. Petersburg, Oct. 16, 1832.

The great interest you have shown in every thing relating to my connexion with Russia, induces the belief that whatever may appear to me deserving of interest will not be considered void of it by you. Besides, your valuable pecuniary aid granted to my friends who are actively engaged in every work calculated to advance the Redeemer's cause by doing good to their fellow men, requires that we should demonstrate to you that your confidence has not been misplaced;—nor your aid been ineffectual. The handsome donation which I brought with me the last year, cheered the hearts of Christians here, and was the means of greatly extending the distribution of Tracts and the Holy Scriptures. Your donations* the present year—more than double of the last—have had a blessed effect. The letter of our beloved Pastor in behalf of our other friends to you will give you a view of what we have done—are doing—and hope to do. Your donation was received with great joy and thankfulness of heart. When I arrived, my friends had just gotten permission from the Censors to print a most important book, called an A B C book—which had been prepared with great care and which contained nothing of an exceptional nature. It is an elementary book and without doubt will be the very one which will be now generally used for the instruction of children most extensively in the Empire. The permission by the proper authorities to publish such a book was subject of devout thanksgiving, as it had been of great and fervent prayer and of deep and anxious interest. Ten thousand copies had been ordered by my friends, with five thousand of four different Tracts as stated in my list, when I arrived; and as soon as your benevolence and that of your friends—and friends at New York was known, these editions were all double—making thirty thousand additional heretofore, to be sent forth to a dark world, as the instantaneous effect. Remote results can be calculated only by Him who never uses finite numbers. It is enough for me to assure you, that very many of these precious books are already on the wing, and with them the mighty Gospel truths which they contain are flying abroad to every part of this vast Empire. Already our sale of all these tracts and books is continually increasing, and delightful accounts are continually reaching us from various quarters, of blessed heart-cheering results; and I trust, my dear Sir, you and the dear friends who meet at your pleasant Saturday evening meetings at your house will consider this as rich payment, almost in advance, for what you have lent unto the Lord through us.

With this I send you a schedule of Tracts and operations. By it you will see that we have just published the fourth edition of the Dairyman's Daughter, the third of the Young Cottager, Sin no Trifle, and the Doctrine of the Cross; the second of Reflections at the close of the year, (an excellent Russian Tract,) Shepherd of Salisbury Plain; Exhortations to the Unconverted; Don Joseph; William Kelly; Dialogue between two Sailors; Invitation to Sinners; Exhortation to the Self-Righteous and Vicious; Dialogues; and the first edition of Hugh Bourne, and the Roll Call. The circumstances attending the last (the Roll Call) are deserving of notice. When Miss Killam (now Mrs. Biler) was last in England, a lady who had read the Roll Call with deep interest, gave her five pounds sterling to defray the expense of a translation. Miss Killam sent it to the Grand Duchess Helena, the patroness of Miss Killam's School, for perusal—and she was so much pleased with it that she gave one hundred roubles towards its publication; of course it was among the first that went through the press. I recommend it to your perusal and have no doubt you will agree with us that it is calculated to have great effect in such a country as this among the soldiers. You will see that from 1830 to 1832, 300,000 Tracts have been issued, and that we have received through the press 15,000 of new editions, and 20,000 first editions; and 20,000 A B C books.

Mr. Ropes speaks of the Imperial family as most favorably disposed to every thing that tends to promote the moral good of the people; and hopes that the friends of religion in this country will not suffer their interest in the prospects of Russia to die away.

Our other extract is from a letter addressed to Mr. Knill, by Mr. Rham, one of the Secretaries of the London Missionary Society. Mr. Rham is a native of Sweden. The letter is dated at London, September 15, 1832. After speaking of Mr. Knill's own labors, he proceeds:

* Given by the gentleman to whom the letter was addressed and some other friends.

Dr. Patterson has just returned from his Bible tour in Sweden and Norway this summer. He is much pleased with what he has seen and heard, and been enabled to accomplish for the furtherance of the Gospel, in those cold and mountainous regions. He thinks that there is a work of God going on, though little known abroad, which promises well, and will eventually become like the bursting forth of the sun after a long and dreary winter night has passed away.

The work is going on gloriously. Bengal calls aloud for six missionaries. There are such indications of an awakening among the people, that our brethren tremble at the thought of seeing their prayers answered, while their hands are yet so feeble. The King of Siam, Christina in the Marquesas, is quite clamorous to get English missionaries. In beloved Travancore, the work is astonishingly progressing. That part of India would be enough alone for a missionary Society, of the dimensions of ours. In Demerara there are new openings among the native Indians who speak their own language, but understand partly Creole Dutch. At Latakoo we have a printing press, and specimens of Brother Moffat's printing have been transmitted. Two more presses are now required for Africa, the one to be employed in Caffraria. In Madagascar, the queen has forbidden the missionaries to baptize and commemorate the Lord's death, but the number of disciples is already so great, that it will prove an impossibility to check the progress. Pray for them! But, my dear friend, where shall I stop? The whole begins now to be felt overwhelming. May the Lord pour out His Spirit upon us who have the awful and blessed trust, to be faithful, prudent, zealous, persevering and steadfast unto death—that we may have much to rejoice over, and to sing, when we shall be admitted into the Saviour's presence, to be with Him for ever!

For the Christian Secretary.

"Doth a fountain send forth at the same place sweet water and bitter?"—James, iii. 11.

Mr. Enron,

I was forcibly reminded of the foregoing passage, by the perusal of the Secretary, of Dec. 25th, but have hitherto remained silent with the desire, and the expectation, that some one competent to the task, would give it due notice; and I cannot but with a touch of regret and regret, that so large and so respectable a body as the Connecticut Baptists, with a paper entirely under their care, and professedly devoted to their interests, can look with apathy and cold indifference, at the publication of sentiments so totally opposite, as those that fill the columns of the paper before us. On the same page, it is maintained that the most decided, and unwavering adherence to the principles and practices of the Gospel, is perfectly consistent with the most exalted charity and benevolence; and on the other hand it is contended, that every principle and every practice, may, and ought to be sacrificed, at the shrine of popularity, under the specious name of "Christian fellowship." My brethren, ought these things to be? Are men of talent and piety, waiting in the Baptist churches, to wield the pen against principles so derogatory to the Gospel—so degrading to the Christian character? Though altogether incompetent myself, yet possessing too much veneration for the truth to sit in quiet silence, I would suggest a few hints, merely to awaken into action, the dormant energies of those who are qualified for a full vindication of the truth, against the dark insinuations with which it is there assailed.

Christian fellowship, by which I mean a union in and fellowship for the truth, is indeed desirable, exceedingly desirable; to a sense of which on the mind of the "sweet Psalmist of Israel," we are indebted for that beautiful effusion, the 133rd Psalm. But the question is asked, "How is this union to be effected?" Says a writer in the New York Observer, and copied into the Secretary—"First, by promoting true religion. Second, by dwelling on the points of agreement. The points of real difference are few, and what is more affecting they are not essential to hope, or Christian fellowship; men may reject the whole of them, and yet be built on the rock Christ Jesus!"

In what then does true religion consist? Is it not in a knowledge of—an acquiescence in—and an attachment to the principles and practices of the Gospel? If this is the essence of true religion, I would ask secondly: how is a union among professing Christians to be effected, while these subjects must never be named? If it exist at all it must be based on an ignorance of the real difference of opinion among Christians upon these subjects, rather than upon a knowledge of a coincidence of views and feelings, which last is the only basis upon which a real union or fellowship can be founded. Consequently if the points of difference may all be rejected by those who are still built on the rock Christ Jesus, we must suppose they are wholly distinct from true religion; and if the Protestant churches are sent with divisions, that have no connexion with the salvation of the Gospel, it is ardently to be hoped that the Baptist churches will leave them to adjust their own differences, while they steadfastly persevere in maintaining the "faith once delivered to the saints," and the "ordinances as they are delivered unto them."

But as the author before us recurs to the "Old and New Divinity," and evidently insinuates very severe reflections upon the "Baptist churches," I will notice some of the prominent features of the two systems, in order that we may discover the harmony or dissonance existing between them. The first maintains that holiness is an essential attribute of Jehovah; that man is by nature sinful and depraved, "dead in trespasses and sins," and it is only through the direct agency of the Holy Spirit they are raised to spiritual life.

The second contends that holiness is not a divine attribute, but consists merely "in a virtuous course of action;"—that "man by nature is neither sinful nor holy; but the mind is a moral blank; and if from the influence of example they become sinful, all that is implied in regeneration is to resolve to forsake the ways of sin, and lead a holy life." Hence agreeably with the one system, we hear the seraphim crying unto one another and saying, "Holy, Holy, Holy, is the Lord of Hosts;" while to correspond with the other we might say, "Great is the Lord and greatly to be praised." "Virtuous is he in all his works." And while in accordance with the first system, we hear the penitent David praying, "Create in me a clean heart, O God; and renew a right spirit within me;"—a disciple of the second, might with propriety make use of language like the following: "Strengthen my good intentions, O God, and enable me to perform my resolutions."

The Baptist churches believe that the Gospel church is composed of believers, who have been

immersed in the name of the Trinity; and that no others are proper candidates for communion at the Lord's table; while the Pseudo-Baptist maintains that infants are included in the same covenant with their believing parents—that it is their duty to have them sprinkled, which "somehow or other, and in some degree at least, is a benefit to them;"—and that the baptism of believers is a command of Christ purely non-essential, may be complied with or not, as best suits their convenience.

Now without any attempt to prove or disprove either, I would ask, "How can two walk together except they be agreed?" "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

The writer before us seems to possess some knowledge of human nature, and being aware that precept without example avails little in reforming mankind, he presents the late Robert Hall as an example of Christian fellowship, worthy of our imitation. With his complete works before me, I will select a few short extracts, which give a fair specimen of the gross inconsistencies that mark his writings, and which can only be paralleled by the "Spirit, Genius and Eloquence," of him who was for many years a distinguished luminary in the Christian church, but fell—fell beneath the Sirocco blast of popular applause, and sacrificed the dearest principles of the Gospel at that unhallowed shrine!

To say nothing of the benefits and virtues of Pagan Idolatry on one page, and the representation of its horrors on another; his descriptions of the Roman Antichrist, and a comparison between that and the Baptist Church, will afford a most vivid picture of his view of "Christian Fellowship."

In the first place, he asserts that the "Church of Rome is a very considerable branch of the Christian Church," admires the "Master Spirit," that adorned it, and states, "that it would be an act of criminal intolerance for a Baptist church, to refuse the admittance of a member of the Papal church to their communion table." In describing the Baptist church he says, "The class of Christians whose sentiments I am relating, are usually known by the appellation of Baptists; in contra-distinction from whom, all other Christians may be denominated Pseudo-Baptists; it is not my intention to enter into a defence of their peculiar tenets, though they have my unqualified approbation." He frequently mentions them with respect and esteem, as "the venerable Mr. Booth," &c. But on another page he says, (in reference to the Romish church,) "but were we to attempt the recital of a thousand part of the fearful impieties, she was guilty of, and the bloody tragedies she acted in the dark—her impostures, oppressions, cruelties, and murders, we shall detain you till midnight, and leave the tale half told." Speaking of the final fall of the Romish church, he says, "Instead of feeling the smallest concern, let us rejoice and exult in the sure presage it will afford, of the speedy arrival of that long-looked for moment, when, at the decree of the Eternal, at the oath of the archangel, Babylon the Great, shall sink like lead in the mighty waters!"

In his counterpart to the Baptist church, he labors intently to prove the intimate connexion that exists between the two churches, but that the latter is the more criminal of the two. "I am fully persuaded, that few of our brethren have duly reflected on the strong resemblance which subsists between the pretensions of the Church of Rome, and the principles implied in strict communion." He who is before called the venerable Mr. Booth, is now styled "the sturdy saint, reeling and tottering, under the weight of Baptist principles!" and asserts, that "those principles form the secret spring of all that intolerance, which has so long bewitched the world with her corruptions, from the elevation of Papal Rome, where she thunders and lightens in the Vatican, down to Baptist societies where she whispers feebly from the dust!" "The moment we enter the somber gloom of a Baptist church, we are lost to each others view, and like those who visited the cave of Triphonius, return bewildered and dejected; of such societies we might almost be tempted to exclaim: 'My soul, come not thou into their secret, and to their assembly be not thou united!'"

The foregoing extracts, give a fair specimen of the expansive charity and benevolence and Christian fellowship, that are exemplified in the writings of Mr. Hall. Are the American Baptists prepared to adopt his views? Surely if his descriptions are correct they must, in view of their own vileness, feel it an honor to be associated with their brethren of every denomination—Papists not excepted, for if "Babylon the great is doomed to sink like lead in the mighty waters," in what deep cavern of the dark abyss must we contemplate the final abode of her elder sister, the Baptist church, (to which says Mr. Hall, I have the honor to belong,) whose superior criminality must consign her to a station some fathoms lower down!

"Heirs to the same promises, confirmed to them by an oath that by two immutable things, in which it is impossible for God to lie, they might have strong consolation."—Psalms.

For the Christian Secretary.

Some thoughts on Matthew xiii. last clause of the 28th verse. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

That the judging here spoken of, cannot mean, that the apostles will sit as co-judges with Christ in that final judgment, which will ascertain the precise character, and fix the eternal and unalterable destiny of every individual composing the Jewish nation; has, it is believed, been proved from Scripture, in a former piece.

It has also been observed, that to judge, in Scripture sometimes means to rule, or have authority, as in Genesis, xlix. 16. "Dan shall judge his people as one of the tribes of Israel," i. e. have rule and authority. Sampson was of this tribe. 1 Sam. viii. 5—20. "Make us a king to judge us like all the nations. That our king may judge us, and go out before us, and fight our battles, i. e. rule us and command, as other kings do surrounding nations." It is said that Jephthah judged Israel six years, i. e. had rule and authority over them. He was their head, and military commander; and does not appear at any time to be, strictly speaking, their judge, according to our acceptance of the word. Vide Judges, xi. 9 and 11.

1 Corinthians, iv. 12. "For what have I to do, to judge them also that are without? Do not you judge them that are within?" The meaning of this passage is evidently this: "What rule or authority have I over them, who are without the pale of the church? Can I sub-

ject them to church discipline? You discipline such as are within. My authority extends no farther. Use that which you possess towards your disorderly members."

Colossians, ii. 16. "Let no man therefore judge you in meat or in drink," &c. i. e. rule you, exercise authority over you in these particulars: for you are free from ceremonial observances.

The primary meaning of Matthew, xix. 28, may be this. That the twelve tribes of Israel should be judged by the writings of the twelve apostles. That the New Testament comprised the substance of all inspiration; being a record of the completion and fulfillment of the prophecies contained in the Old. That their writings were a history of the birth, life, and death of that glorious Being to whom all the prophecies pointed, and all the types and sacrifices prefigured; and did most fully prove, and establish the truth of all anterior Scripture: therefore by these should the tribes of Israel be judged at the final judgment.

Examples of this manner of speaking occur frequently in the New Testament. Luke, xvi. 29. "They have Moses and the prophets," &c. i. e. the writings of Moses and the prophets.—John, v. 45. "There is one that accuseth you, even Moses," i. e. his writings, &c.

Thus would the writings of the apostles have the pre-eminence of all other writings; and this of itself would be sufficient to satisfy the utmost desires of the ardent, impatient, presumptuous Peter. Matthew, xix. 27. But there is evidently a secondary meaning to this passage. From the Scripture it appears that the saints will first be judged, and acquitted; and that some glorious distinction will then be put upon them, and some honored more than others: "as one star differeth from another star in glory." Some will be highly exalted. Rev. xxii. 14. "And I saw thrones, and they sat upon them, and judgment was given them." Doubtless the twelve apostles (Matthews in the place of Judas) will be of that number. John elsewhere says, "And hath made us kings and priests unto God, and his Father," Rev. i. 6. "Our blessed Saviour had previously declared to Peter, that the apostles would sit on thrones."

It does not appear however from Scripture, that the twelve apostles will have any pre-eminence over other saints of their own nation, except by their writings. Saints under the Old dispensation appear to be equal objects of Divine favor. Two of them never tasted death. Many of them at times possessed the gift of discerning spirits, and the gift of prophecy—the power of healing the sick—raising the dead, and performing other miracles.

The Almighty has been pleased to declare in what estimation he held several of them. Jeremiah, xvi. 1. "Though Moses and Samuel stood before me, yet my mind could not be towards these people." Ezekiel, xiv. 14. "Though those three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness." Daniel is twice addressed by his glorious appellation, "O man greatly beloved." Daniel, ix. 23, and x. 11.

L. B. S.

For the Christian Secretary.

Weston, Feb. 25, 1833.

DEAR BROTHER CAMFIELD,

I still feel it my duty to record the loving kindness of the Lord to us. We are yet enjoying the refreshing influences of the Holy Spirit. There is a good degree of engagedness in the church, and the Lord is bringing many from darkness to light. The work has been progressing for about four months, and has spread into a number of neighbourhoods, and the fields are still whitening. I think the work has been more powerful three or four weeks past, than at any other time since it commenced. Appearances are very favorable in some of the adjoining towns. Our meetings for a number of months have been crowded, and very solemn; and in most of them, some tokens of the presence of God. As to the subjects of the revival, a number of them are young people; but the greater part are heads of families. I mentioned in my last that some of the Universalists had been brought to give up their false hopes, and had embraced the Saviour. Since that time two or three more have followed their example, and are now exerting an influence in favor of vital piety. We can truly say, the Lord hath done great things for us whereof we are glad. We still desire the prayers of our brethren, for there are many yet among us who are living without God and without hope.

Brother Gong has made us a short visit and presented to our people the situation of the great Valley of the Mississippi; he remained with us half the day of the 17th, and gave us a warm hearted reformation sermon; at the close of which he stated some facts respecting the Valley, and as I have spent about four years in that country, I could witness to the truth of his statements. We then opened a subscription in favor of the Home Mission, and in a few minutes obtained \$86. It has since been increased to \$100, with a view to constitute me a life director of said Society. I hope our churches will feel deeply on the subject of this Mission, and give liberally. No doubt I feel more anxiety for this Mission, as I have seen the miserable state of society in those places where the Gospel is not preached; and also their willingness to receive it when brought to them.

I hope our prayers and alms may come up for a memorial before God, and return in blessings on the great Valley, until the desert shall bud and blossom as the rose.

Yours in the Gospel,

NATHAN WILDMAN.

SOUTH CAROLINA.—Rev. Daniel Baker, in a letter to the Editor of the Charleston Observer, in which he intimates his intention soon to "re-move to some of the Northwestern States," says:

"During the past year, I have been in about twenty-five revivals of religion; twelve of which were within twelve successive weeks, averaging about forty-six hopeful converts for each revival. 'Not unto us, O Lord, not unto us, but unto thy name be all the glory.' 'Ours is the bliss, but thine, O Lord, the boundless praise.' These revivals have been chiefly in South Carolina, and have embraced as the subjects thereof, an unusually large number of men, wealthy, talented, and influential men—and as a goodly number were young men, it is believed, that not a few will ere long be found in the Schools of the Prophets. I am told that one single revival in South Carolina has already furnished nine candidates for the Gospel Ministry. Most of them I believe are young men of great promise, and two of them very highly talented members of the bar."

Rev. Stephen Davis, Agent of the English Baptist Society acknowledges in the last Richmond Telegraph, the sum of \$220 23 cents, collected in the different societies in that city.

MISSION TO SIAM.

The ordination of Mr. Stephen Johnson, a foreign missionary, will take place at Griswold, on Thursday, the 21st inst. under the direction of the consociation. Mr. Johnson is from the Auburn Seminary. He has given himself to the service of the American Board and expects soon to sail from this country to Siam—there to labor for the salvation of the heathen.—*Norwich Courier.*

Trials are medicines which our gracious and wise Physician prescribes because we need them; and he proportions the frequency and the weight of them to what the case requires.—Let us trust in his skill, and thank him for all his prescriptions.—*J. Newton.*

BURMAN SLAVES.—The Siamese are in the habit of stealing Burmans and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this nefarious practice. There are several thousand Burmans living, who have been enslaved in this way, and who are compelled to work harder than any other of His Majesty's subjects. They are held in the utmost contempt, treated barbarously, and are scarcely able to get the necessaries of life.—*Gutslaff's Journal.*

CHRISTIAN SECRETARY.

HARTFORD, MARCH 2, 1833.

CHRISTIAN FELLOWSHIP.

We this week give place to a communication, containing strictures on an article on Christian Fellowship, which was copied into this paper some weeks since from the New York Observer. After examining the article alluded to, there is only one short phrase but meets our full approbation; and that is of trifling importance.—

This essay has little to do with the consistency of Robert Hall. Great minds frequently fall into palpable errors, which we think characteristic of Mr. Hall. What is Christian Fellowship? Is it not produced by a belief that the object of its embrace is a Christian, that he has passed from death to life, and that he is an heir of glory? Now if on the contrary, a man is to be perfectly consistent in all his words and actions, with the volume of divine truth, or with our own understanding of it, in every particular, where is to be found an object for its embrace? or who, by this rule, can extend the hand? Either there can be no Christian fellowship, or we must arrive at a state of perfection before this can be exercised. Wherever we behold the moral image of Christ, whether in a Moravian, or Friend, or one of any other denomination, our fellowship is extended to them. Now in esteeming them as Christians, it does not follow that we approve their errors. The Apostles had different views on some subjects, but this did not prevent Christian fellowship.—It is sometimes true, that those of our own communion, members of the same Church, do not so fully demand our Christian fellowship, as some of other denominations, because they do not so clearly indicate a Christian character, though their theological views may accord with our own. Truth should never be compromised, nor error in the least advocated; but that charity which thinketh no evil, ought ever to be in exercise. While this will not make our judgment in these matters less correct, it will temper it with mercy; an ingredient much needed in many bosoms.

DEATH BED REPENTANCE.

That the bed of death is sometimes the place where the soul is liberated from its state of thralldom from sin, as well as from its tenement of clay, is readily admitted; but that a greater part of those who appear to their friends, to meet with a change, at this state of their existence, are deceived, we fully believe. A work or two since, an article on this subject appeared in the Secretary. We wish to caution the unbeliever against indulging the delusive hope, that he can safely put off the time for seeking God, till the hour of disease and of death. At this period, there is sufficient to occupy the mind, without bringing into review the sins of a mispent life, and coming to a jealous God, whose mercies have hitherto been abused; and we hope that the interesting case of Mr. Bolles, which is given on a preceding page, will not serve as an excuse to any man to continue in sin, that grace may abound. Very few instances of this kind occur.

REVIVAL TRACTS.

A notice will be found in this day's paper, of a series of tracts recently published in New York, with the above title. The object of the publishers, is to do good; and although we may not endorse every sentiment, nor approve unservedly, every tract, we would commend them to the attention of our readers, with the hope and the full belief, that they will do good. They are for sale at the store of Mr. Charles Hosmer, in this city.

MCDOWALL'S JOURNAL.

The indefatigable laborer in the cause of Moral Reform, in New York, has issued a quarto paper, with the above title. It is neatly printed, and contains facts which show the need of active exertions in the cause of reformation. Price \$1 per annum. A Card to Philanthropists will be published next week.

REVIVAL AT EAST LYME.—We have received a letter from brother C. C. Loomis, of the 21st ult. giving an account of the commencement of the revival which is now blessing that and other places in its vicinity.—On the first of December last, there was no appearance of a revival, but the Church were in a low state as to vital piety, with the exception of a few, who seemed richly to enjoy the love of God. About that time a weekly prayer meeting was commenced, and a pro-

tracted meeting was appointed, to begin on the 29th of January. These prayer meetings prepared the way of the Lord; and on the first day of the protracted meeting, two females desired the prayers of the Church. On the second day, eight persons came forward for the same purpose; and on a succeeding day, about 60 presented themselves at one time. The writer who gives us the information, says—

"Among this number were some who had almost arrived at the age of three score and ten, but by the long suffering of God, and by his tender mercies, they were brought to bow, although in the evening of life. There were also several who professed to believe in universal salvation; who arrows of conviction searched out their hearts, and in the anguish of their souls I saw them leave their seats in the galleries, and go down and prostrate themselves before the Lord, and cry out, what shall we do to be saved? The youth are also bowing and coming by scores to Christ. The last day of our meeting, by request, the anxious, and those who had lately obtained hope, came forward and took seats together, and, affecting to relate, there were more than one hundred, about one half of whom had experienced a change of heart, as they believe, since the commencement of the protracted meeting.

The good work still continues, and is spreading. We have had a meeting every evening for about a month, and at every meeting some new ones have come forward for prayer, and it can hardly be said that there is a careless sinner in the place. There are now, of the anxious, and of those who have experienced a change of heart, (in number), from one hundred and fifty to two hundred, and the prospect is that great additions will be made to this number, and that they will soon be rejoicing in the Lord. I know not of an instance where any who have desired prayer, have turned back to the vain things of this world. May the good Lord who is our preserver enable them to continue."

The Temperance Anniversary was celebrated in this city on the evening of the 26th, in the Baptist Meeting House, where were a numerous assembly, who listened with deep attention to an ingenious address by Mr. Andrews, which was delivered with much effect. The following was the order of exercises:

1. Remarks by the President, J. Griswold, Esq.
2. Prayer, by Rev. G. F. Davis.
3. Hymn by Mrs. L. H. Sigourney.
- There sprang a tree of deadly name—
In poisonous breath, its baleful dew
Scorch'd the green earth like lava-flame,
And every plant of mercy slew.

From clime to clime its branches spread
Their fearful fruits of sin and woe—
The Prince of Darkness lo'd its shade,
And told its fiery seed to sow.

Faith pour'd her prayer at midnight hour,
The hand of Zeal at noon-day wrought,
And armor of celestial power,
The children of the Cross besought.

Behold! the axe its pride doth wound,
Through its cleft boughs the sunbeams shine,
Its blasted blossoms strew the ground—
Give glory to the Arm Divine.

And still Jehovah's aid implore,
From idle to idle, from sea to sea,
From peopled Earth's remotest shore,
To root that deadly Upas-Tree.

4. Address, by Mr. Andrews.
5. Anthem.—"O give thanks unto the Lord, for his mercy endureth for ever."
6. Benediction.

What shall we say to our delinquent subscribers? It is painful to frequently ask for our due, but it is still more painful to be compelled to defer payment to others, from inability arising from negligence, on the part of patrons.

CONNECTICUT BAPTIST LITERARY INSTITUTION.

Sum necessary,	\$10,000 00
Subscriptions already published,	9213 12
ADDITIONAL,	
Hartford,	35 00
Canton,	25 00
Torrington,	2 25
Pomfret,	2 00
	\$9237 37

Deficiency, \$712 62.
Accompanying the subscription from Canton the following note was received.

CANTON, Feb. 25, 1833.
Sir—I would inform you that if my life and health are preserved, you may depend on twenty-five dollars by the 10th of June next, to aid the contemplated Seminary of the Baptist denomination in Suffield.

From your friend,
AN AGED BAPTIST.
Are there not other aged Baptists in the State who are willing to give their parting benediction to an institution which may improve and bless the denomination which they love, long after they shall have been "gathered to their fathers?"

It is very desirable that what is intended to be done by the aged or the young should at once be pledged, that the adequate means may be realized in season to commence operations in the rapidly approaching Spring.

In behalf of the Committee, G. F. DAVIS,
Hartford, March 2, 1833.

CIRCULAR OF THE REVIVAL TRACT SOCIETY.

This Society has been supposed by some to be in opposition to the American Tract Society. Nothing can be farther from the truth. Its projectors and supporters have ever been active friends of the Am. Tract Society. But they have seen that owing to the structure of that institution, as a union of different classes and denominations, it must necessarily leave a portion of the tract field unoccupied, which ought to be filled. In perfect good will, therefore, this new society was projected, as a friendly and earnest effort to meet the deficiency, in part at least. If it should succeed in doing good, which otherwise would have remained undone, that will be sufficient proof that there was room and necessity for it. The society was formed without either funds or agencies, with the intention to let its affairs take such direction as the providence of God might seem to indicate.

THE TRACTS.

The committee have now a series of eleven Tracts which they offer to the public. The following list shows the title, size and price, of the tracts already published.

1. THE CREABLE, 12 pages, price one cent. This has been revised by the committee, and stereotyped.
2. PLAIN CONVERSATION, 4pp. 1-3 cent. This has heretofore been extensively known by the name of "The New Tract." It has been revised by the author, at the request of the committee.

3. PRAYER MEETINGS, 12pp. one cent. Written for the committee at their particular request. It ought to go to every Christian who prays in social meetings.

4. THE ELEVENTH HOUR, 12pp. one cent. An exposition of the Lord's parable of the laborers in the vineyard, showing that the eleventh hour, or last special call to repentance, is often passed in early life.

5. MEN RESPONSIBLE, 12pp. one cent. This is the Temperance Address published in the Evangelist of Aug. 11, and since published in the Albany Temperance Recorder, and the Religious Intelligencer. It shows that those who promote or allow the use of ardent spirits are guilty of the murder perpetrated by it, on the same ground with the owner of the murderous ox, in Ex. xxi. 28, 29.

6. THE RICH MAN, 8pp. 2-3 cent. Showing the guilt and danger of those who hold or accumulate property which they do not need for the support of their families, and do not use for the glory of God.

7. THE SINNER'S CANON, 12pp. one cent. The more common pleas and excuses of impenitent sinners are met and answered in a plain and popular way; particularly that most insidious plea, "I cannot repent."

8. JESUS'S LETTER, 12pp. one cent. This celebrated production has already made a deep impression on the public mind, in favor of plain dress, and will doubtless become a powerful instrument of arresting the tendency to extravagance and vainshow among professing Christians.

9. THE TRUE WITNESS, 12pp. one cent. A very simple and intelligible exhibition of the force of our Saviour's testimony to the fact that the punishment of the wicked will be everlasting.

10. UNCALLED MARRIAGES, 12pp. one cent. Altered from an English publication, and showing, in a forcible manner, the guilt incurred by a Christian marrying an unbeliever.

11. ARE YOU HAPPY? A conversation between a Christian and a gay young lady, on the extent, causes and cure of unhappiness.

THE SMALL SERIES.
The following are their titles, each one containing eight pages, 32mo. price half a cent, or handsomely covered, one cent.

1. THE LAST CALL. Narrative of a young lady who grieved away the spirit early in life, and afterwards died in great horror.

2. PLAIN CONVERSATIONS. The same as No. 2, of the other series.

3. IN HARMONY. A Dialogue between a Western Hunter and an Atheist, showing the absurdity of believing the world to be uncaused. First published in the Pioneer.

4. REVIVAL HINTS. Containing useful suggestions to Christians in time of a revival.

5. THE LETTER. Addressed to a young lady who had recently become pious, and giving advice suitable to such a case.

6. THE SUICIDE. Mr. McClure's celebrated funeral sermon, "Go thou and do likewise."

7. FRIENDLY WARNING. Select passages of Scripture suited to be placed in the hands of those who may be in danger of breaking the 7th commandment.

8. SIX FORTY DOTS. An Address to Sabbath school children, by Rev. John A. James, of Birmingham.

DEPOSITORIES.

The way is now prepared for the establishment of depositories in different parts of the country. And for this object, the committee rely solely on the efforts of the friends of revivals in our large towns. If you wish a depository, the way is for them to engage a suitable person to keep it, and then raise among themselves the amount of money that is necessary to furnish a depository. The sum will vary according to the extent of country to be supplied from the depository, the demand anticipated, and the greater or less facility of communication with the general depository. To meet the expense of conducting these depositories, the committee have adopted the rule, to allow to depositories a deduction of ten per cent, on all purchases. Larger depositories, on their ordering not less than a thousand copies of any one tract, will be allowed a discount of 20 per cent.

TERMS.—In all cases, cash.

Orders for tracts will be promptly attended to by S. W. Benedict & Co. the agents of the society, at the General Depository, Evangelist Office, 20 Ann street, New York. By order of the Committee.

JOSHUA LEAVITT, Sec. of the Committee.

General Intelligence.

[From the N. Y. Daily Advertiser.]

FINAL PASSAGE OF MR. CLAY'S TARIFF BILL IN THE HOUSE OF REPRESENTATIVES.

The Government express arrived in this city last night at 12 o'clock, with Washington papers of yesterday morning, containing the important proceedings of Congress on Monday and Tuesday; by which it will be seen that the bill of Mr. Clay has not only been adopted in the House of Representatives as an amendment of Mr. Verplanck's bill, but has finally passed that body by a majority of 31 votes, and was sent to the Senate for concurrence.

The Senate, in order to get rid of the constitutional objection to the bill, suspended their proceedings on it until sent to them from the House. The bill of the House was received by the Senate on Tuesday, before its adjournment, and read a first time. The bill of Mr. Clay, therefore, will become the law of the land, so far as depends upon the two houses of Congress.

MR. CLAY'S NEW TARIFF BILL.

To modify the Act of the 14th July, 1832, and all other acts imposing duties on imports.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That from and after the 31st day of December, 1833, in all cases where duties are imposed on foreign imports by the act of July 14, 1832, entitled "An Act to alter and amend the several acts imposing duties on imports," or by any other act, said excess twenty per cent on the value thereof, one tenth part of such excess shall be deducted; from and after the 31st day of Dec. 1833, another tenth part thereof shall be deducted; from and after the 31st day of Dec. 1834, another tenth part thereof shall be deducted; from and after the 31st day of Dec. 1835, another tenth part thereof shall be deducted; from and after the 31st day of Dec. 1836, one half the residue of such excess shall be deducted; and from and after the 30th day of June, 1841, the other half thereof shall be deducted.

Sec. 2. And be it further enacted, That so much of the second section of the act of the 14th of July aforesaid, as fixes the rate of duty on all milled and rolled cloth known by the name of plains, kevers, or kenda cottons, of which wool is the only material, the value whereof does not exceed 35 cents a square yard, at 5 per centum ad valorem, shall be, and the same is hereby repealed. And the said articles shall be subject to the same duty of fifty per centum as provided by the said 2d section for other manufactures of wool, which duty shall be liable to the same reductions as are prescribed by the first section of this act.

Sec. 3. And be it further enacted, That until the 30th Sept. 1842, the duties imposed by existing laws, as modified by this act, shall remain and continue to be collected. And from and after the day last aforesaid, all duties on imports shall be collected in ready money, and all credits now allowed by law, to the payment of duties, shall be, and hereby are abolished; and such duties shall be laid for the purpose of raising such revenue as may be necessary to an economical administration of the government, and from and after the day last aforesaid, the duties required to be paid by law on goods, wares and merchandise, shall be assessed upon the value thereof, at the port where the same shall be entered, under such regulations as may be prescribed by law.

Sec. 4. And be it further enacted, That in addition to the articles now exempted by the act of the 14th day

of July, 1832, and the existing laws, from the payment of duties, the following articles imported from and after the 31st day of December, 1833, and until the 30th day of June, 1842, shall also be admitted to entry free from duty, to wit: Bleached and unbleached linens, table linens, linen napkins, and linen rambies, and worsted stuffs, shawls, and other manufactures of silk and wool, and manufactures of silk, or of which silk shall be the component material of chief value, coming from this side of the Cape of Good Hope, except sewing silk.

Sec. 5. And be it further enacted, That from and after the said 30th day of June, 1842, the following articles shall be admitted to entry free from duty, to wit: Indigo, quicksilver, sulphur, crude saltpetre, grindstones, refined borax, emery, opium, tin in plates or sheets, gun arabic, gum senegal, lac dye, madders, madder root, nut, and berries used in dyeing, saffron, turmeric, wood or pastel, aloes, amomum, Burgundy pitch, cochineal, camomile flowers, coriander seed, catnip, chalk, coccus indicus, horn plates for lanterns, ox horns, other horns and tips, India rubber, unmanufactured ivory, juniper berries, musk, nuts of all kinds, oil of juniper, unmanufactured rattans and reeds, to wit: shell, tin foil, shellac, all vegetables used principally in dyeing and composing dyes, weld and all articles employed chiefly for dyeing, except alum, copperas, bicarbonate of potash, prussiate of potash, chromate of potash, and nitrate of lead, aquafortis and tartaric acids. And all imports on which the first section of this act may operate, and all articles now admitted to entry, free from duty, or paying a less rate of duty, than 35 per centum ad valorem, before the said 30th day of June, 1842, from and after that day, may be admitted to entry subject to such duty not exceeding 20 per centum ad valorem, as shall be provided for by law.

Sec. 6. And be it further enacted, That so much of the act of July 14, 1832, or of any other act, as is inconsistent with this act shall be, and at the same time is hereby repealed: Provided, that nothing herein contained shall be so construed as to prevent the passage prior or subsequent to the said 30th day of June, 1842, of any act or acts from time to time, that may be necessary to detect, prevent, or punish evasions of the duties on imports, imposed by law: nor to prevent the passage of any act prior to the 30th day of June, 1842, in contingency either of excess or deficiency of revenue, altering the rate of duties on articles which by the aforesaid act of the 14th of July, 1832, are subject to a less rate of duty than 20 per centum ad valorem, in such manner as not to exceed that rate, and so to adjust the revenue to either of the said contingencies."

FROM CONSTANTINOPLE.

We learn by the ship America, which arrived last week from Constantinople, that Capt. Matthews, on going up the Archipelago in the middle of November, passed through the Turkish fleet, consisting of 25 sail, in pursuit of the Turkish, consisting of 40. The latter came to anchor at the mouth of the Dardanelles, and illuminated the whole squadron, presenting a sublime appearance. In consequence of the cowardice of the Turkish Admiral he had been displaced, and the command given to the commanding officer who fought the battle of Navarino. At the time of sailing of the American, 9th December, it was reported and believed that 70,000 men had deserted the Turkish and joined the Egyptian standard; and it was the general opinion that unless the Grand Sultan received assistance in men and money from the East, he would be obliged to yield to the Pacha of Egypt, and retire into Asia.

The plague had raged violently for about three weeks, during which time, about 17,000 persons had died. When Capt. M. sailed, it had nearly subsided.

FIRE AT CHARLESTON.

From the Charleston City Gazette, of the 16th Feb.

Disastrous Conflagration.—On Saturday evening last, at about 7 o'clock, our city was alarmed for the first time this year, by the appalling cry of Fire. It burst forth with a terrible volume of flame, from a small tenement in East Bay, the 21 door between the north corner of M. and Cherry streets. Many of the contiguous buildings being little more than a mass of combustibles, the flames extended with unparalleled rapidity, threatening in their ravages to desolate a very large portion of the city.

The wind was rather high, and whilst it prevailed from the South East, large flakes of cinders swept entirely across the most compact and populous part of the city. For the space of about two hours, the prospect was indeed a gloomy one—half the city was in imminent peril. The roofs of several houses, some of them a half a mile or more from the scene of conflagration, were frequently rent by the burning flakes which the wind conveyed in its course.

Fortunately, the decisive measures adopted by the Fire Department, in blowing up and prostrating several houses, were crowned with success. At about 10 o'clock, the progress of the devouring element was arrested, leaving the entire square bounded by East Bay, Market, Anson, and Cherry street, including all that part of the Market House between the junction of State and Market streets, a heap of smouldering ruins. We have not been able to obtain a list of the houses destroyed, and of the sufferers, but learn that the houses must have numbered between forty and fifty—and that the principal loss falls on those who are the least able to bear it.

The steamboat Quorra and Alburka, with Mr. Richard Lander on board, arrived at Monrovia, on the 20th of September, on their way to the Right of Benin. Their object was to procure fuel.

Suicide.—Gen. Wm. C. Butler, of Fairfax county, destroyed his own life last week, by shooting himself through the head.

It is our painful duty to record the distressing and awful calamity, which occurred yesterday forenoon, in this town, by the sudden death of William Russell, jun. painter. He went to his mill in the vicinity of this village; and through some intention, or rather by one of those unexpected accidents, against which no common foresight or care is a certain preventive, his coat was caught by the large cog-wheel, then in rapid motion, and one of his arms and his body were instantly drawn between that and a smaller wheel. His arm and chest were so crushed that he expired immediately. The death of Mr. Russell is much lamented; for he was an active and useful citizen and justly esteemed for his industry and integrity.—New Bedford Mercury.

We learn, says the Charleston Patriot of the 14th inst, that a conflict of a serious character, arising out of the unhappy differences which divide and distract the State, has taken place in Barnwell district. We have not been able to ascertain particulars. Report, however, says that two lives, one on each side, were lost, and that weapons of a deadly character were employed, which has produced other serious mischief.

The death of the Hon. James Kent, of New York, says the National Intelligencer of Saturday, occasioned yesterday a melancholy case of interruption to the action of the House of Representatives on the various business before it, and especially of that assigned for that day, (on the affairs of the District) for which, however, no doubt another day will be set apart by the House.

Mr. William Woodward, who died last month in Cincinnati, founded in that city during his life a high school, in which fifty poor children are now taught. The fund, at present, yields nearly two thousand dollars annually; but when the leases of the property from which it is produced are renewed, it is estimated that the income will be at least treble.

The Legislature of Louisiana are preparing a system of progressive Internal Improvements, for that State, upon a very enlarged scale. A competent Engineer has been engaged at an annual salary.

HAYTI.—A proposition has been made to the Haytian government to establish a regular intercourse between all the ports of the island, by the introduction of steam navigation. The projectors, whose name is not given, but who is presumed to be an Englishman or American, offers to maintain a suitable steam vessel, on the condition of an exclusive grant for ten years, and other minor privileges necessary to the success of the scheme. What countenance will be afforded to it by the government is yet uncertain, the principal difficulties alleged being the existence of a law which prevents such a grant to foreigners, and the interference with the business of the coasting barges which such a vessel would occasion.

Sickness among children.—The present season has been uncommonly fatal to children in this place.—Three-fourths of all the deaths which have occurred here since July have been among children from two to ten years of age. Several families have lost all their children, and not a few have been called to part with some one or more of their interesting little ones. We this day under our obituary head, record the death of no less than six, two of which being the only children of the deceased parent. This disease which has operated so fatally among this part of our population has been the group ciliary, and the sore throat.—Newport Herald.

NEW HARMONY, INDIANA, June 25.

INDIAN RELICS.—In the vicinity of this town are abundant evidences, that at a former period a large population inhabited this bank of the Wabash. Many graves apparently contemporary with those of the Merriam, and like them, were covered with flat stones, and are still visible on the bluffs; and on the north west extremity of the town are many tumuli, which the annual efforts of the plough have not yet reduced to the common level. Several individuals connected with the establishment, and particularly Mr. John Beale, opened one of those mounds and found an arrangement of flat stones, enclosing human bones, which crumbled under the touch. A most interesting relic, however, which occurred with them, was a small wooden instrument, shaped somewhat like a common rattle, but less curved, about four inches long. It had been entirely covered or sheathed with copper, which is now completely oxidized; the oxidized wood is much decayed, but evidently once of preservation to the protection of the copper sheathing. We have no conjecture relative to the use to which this instrument was applied. But it affords one additional proof that the aborigines availed themselves, to a considerable extent, of the malleable copper ore, so abundant in many localities near Lake Superior. It appears to have been transmitted to every part of the country by a commercial interchange, and many ancient tumuli have furnished the cabinets of the curious, with articles of the metal, in curious forms, in attestation of this traffic. Many of them are concave and probably served as a scabbard to enhance the beauty or durability of some wooden ornaments or instruments which have decayed and disappeared.

Some arrow heads and knives of flint were also found in the same mound, differing in no respect from those which are often picked up from the surface. The arrow heads are familiar to every one; but the instrument which may have been used as a knife, requires more particular observation. It is from one and a half to two and a quarter inches long, and from three-tenths to seven-tenths of an inch broad, with two cutting edges; in form resembling the obsidian knives of the ancient Aztecs, or rather perhaps the Toulouques, that we have to find in abundance in the vicinity of the town of Chalco, in Mexico, and which are figured in one of the late numbers of Smithsonian's Journal.

We have compared several specimens of the flint and obsidian blades, and find them to correspond as accurately as the difference of the material would admit, even when wrought by the same artist.

We presume not to say, how far this fact may go towards corroborating the hieroglyphic records of the Aztecs, relative to their migration and that of the Toulouques from the North, but it seems to strengthen the conjecture that the remote ancestry of the present Mexican Indians, erected those mounds and that the Mexicans, so liberally scattered over this country, the origin of which is unknown to the tradition of our red men.—Dissemination.

SOCIETY ISLES.—It is a curious fact, that nearly all of the Society Islands, at the present time, are governed by women. These ladies each preside at the deliberations of their island, and take an active part in them. The meetings are open to all the natives, and whether of high or low degree, any one is allowed to give his opinion on the subject in question. When a measure is decided on, it is promulgated as a law from the chaplain which have been built since the visit of the missionaries to the islands. In the debates the women generally evince mental qualities superior to the men, and also surpass them in their attainments. At the missions on the islands the condition of the women has undergone a great change; from a state of abject slavery and misery, they have become comparatively free and happy; and the first object of the natives on visiting a ship newly arrived, is to procure a husband or some such articles for their wives, their own wants being a secondary consideration.

MORTALITY.—Six thousand and seven hundred persons died in the city of Philadelphia, during the year 1832. Of those nearly one-seventh—nine hundred and six—died of consumption and inflammation of the lungs. Nine hundred and forty-eight—about another seventh—died of malignant cholera. Fifty-five persons were drowned—averaging one weekly. One hundred and fifty-six died from the immediate effects of intemperance. Five destroyed themselves. Twenty-five were found dead.

Of the whole number of the dead, 1521 were under one year of age: 1623 were between the ages of one and twenty: 1627 between twenty and forty, whilst from forty to sixty were 974, and from sixty to eighty, 503. Thus the numbers decrease till from eighty to ninety there were 111, and from ninety to one hundred, 23. Six survived their hundredth year, and one the hundred and tenth.

The males were 375; the females 2993. Seven hundred and six were blacks. Six hundred and thirty-five died at almshouses.

334 boys and 319 girls were born during the year, leaving an excess over the deaths of 554.

More than one-fourth of the whole number died in the month of August, during the prevalence of the cholera. The average mortality of that month was fifty-four deaths daily. The average of the year was upwards of eighteen daily.

Education Society.—At the last quarterly meeting of the Directors of the American Education Society, appropriations were made to five hundred and fifty-three beneficiaries, in ninety different institutions of learning. Grants were made to seventy-two new applicants. The amount of appropriations was greater this quarter than ever before by some hundreds of dollars. This large draft upon its funds, the Society has been enabled to meet, without increasing its debt. The prospect is, that a much larger sum will be needed for the next quarterly appropriation.

TREATY WITH RUSSIA CONCLUDED.—Mr. J. R. Clay, Secretary to the Legation of the United States, at St. Petersburg, has arrived in this city, bearing a treaty of Amity and Commerce, concluded between the United States and the Emperor of Russia, which, as we understand, will be immediately submitted to the Senate for ratification.—Globe.

Universities in Spain.—A two-months has now elapsed since the Spanish universities were closed, and it is generally believed that they will continue shut during the present year. (18th April, 1833.)

Two years ago, the number of students in the fifteen Spanish universities was 9900; but more than one half of them were resident in the four oldest of those universities; viz. in Valencia, 1550; in Valladolid 1240;

Saragoza 1165; and in Santiago 1030. At that time the 163 colleges and high schools educated about 3800 youths; and the number of civic and elementary schools, exceeded 19,000.

MARRIED.

In this city, on Wednesday evening last, by Rev. G. F. Davis, Mr. Allen Winstons, to Miss Uncia Foot, both of Bristol.

In this city, by Rev. Mr. Smith, Mr. Henry Shepard, to Miss Eliza Kilburn.

In this city, by Rev. C. C. Vanarsdalen, Mr. Samuel D. Goodwin, to Miss Martha Carter.

DIED.

At Winstonsbury, Mr. Phineas Elmer, aged 72.
At Quebec, on the 14th inst. Monseigneur Bernard Claude Panet, Bishop of Quebec, aged 93 years.

THE "GOODRICH ASSOCIATION."

Meet at Centre Church Lecture room, Friday evening March 8, at 7 o'clock.

Lecture by Mr. Thomas H. Seymour. Subject, "Modern Education."

NOTICE.

An Address on the subject of Temperance will be delivered by the Agent of the New York State Temperance Society, in the Centre church, in this city, on Wednesday evening the 8th inst. at 7 o'clock.

NOTICE.

THE Board of Managers of the Connecticut Baptist Education Society are hereby notified that their next quarterly meeting will be held at the house of Rev. J. Cookin, in the city of Middletown, on Wednesday, the 13th of March, at 10 o'clock, A. M.
Feb. 15, 1833. S. S. MALLEY, Secretary.

NOTICE.

THE Baptist Church in Milford have agreed to hold a protracted meeting, (by the leave of Providence) to commence on Thursday, the 28th of March. Ministering and other brethren are affectionately invited to attend.
March 1. JAMES H. LINSLEY, Pastor.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention are hereby notified that their next quarterly meeting will be held at the house of the subscriber, in the city of Middletown, on Wednesday, the 13th inst. at 1 o'clock, P. M.
March 1, 1833. JOHN COOK-ON, Secy.

A CARD.

THE subscriber acknowledges with gratitude, the receipt of \$100, contributed by the people of his charge, to constitute him a Director for life, of the American Baptist Home Missionary Society. When he reflects that this sum given to aid the operations of the Society in the West, has been given under a good degree of religious feeling, and by many under the influence of their first love, he considers it as some evidence that their religion is of the right kind, and hopes they may receive their reward in those riches which are durable, and that righteousness which doth fade not away.
NATHAN WILDMAN.

NOTICE.

At a Court of Probate holden at Suffield, within and for the County of Suffield, on the 22d day of February, A. D. 1833.

Present, LUTHER LOOMIS, Esq. Judge.

On motion of the Administrator on the estate of Apollis Norton, late of said Suffield, within said district, deceased, this Court doth appoint the 13th day of March next, at 2 o'clock P. M., at the Probate office in said district, for the hearing, allowance, and settlement of the administration account on said estate; and doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford, and post a copy hereof on the sign-post in said Suffield.

Certified from record,
LUTHER LOOMIS, Judge.

NOTICE.

THE Court of Probate for the District of Southington, hath limited and allowed six months from the date hereof, for the creditors to the estate of Harmon Norton, late of Southington, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debarred a recovery. All persons indebted to said estate, are requested to make immediate payment to JOHN WIGHTMAN, Administrator.
Southington, Feb. 9, 1833. Jws

POETRY.

From the Boston Recorder.

STANZAS.

Despire in loco.—Horace.

Lift loud and long the voice of mirth
In Pleasure's glittering halls,
And give the jocund echo birth
Round all her tassell'd walls;—
But never let the house of God
With foot of reckless mirth be trod.
Let wit go with the sparkling bowl,
And glee go with the song,
And peals of merriment laugh roll
Amid the festive throng;—
But never, never be the place
Where sound the messages of grace,
The audience-chamber of the Lord,
Stained with one laughing-moving word.

Let humor curl the ruby lip
In beauty's circle gay,
And animate the fellowship
Of fond hearts day by day;—
But never, never be it known
In warnings from Jehovah's throne,
Nor in the melting voice of love
That woo the wandering soul above.

Let Learning, Genius, Eloquence,
Their various forces call,
To rouse and charm the sluggish sense;
But be it seldom all!
Yes, be thou solemn as the grave,
When thou hast souls to lose or save;
The hour of mirth—observe it well—
Is but the harvest-time of hell!

From the Western Recorder.

LINES.

UPON VISITING A SOLITARY GRAVE OF A CHRISTIAN.

Sweet, though narrow is his bed,
Where he rests from mortal woes;
Gentle stranger, softly tread,
For a Christian sleeps below.

Here's no place for lamentation;
Dry at once the falling tear;
Hope may rest a sure foundation,
For a Christian slumbers here.

Here no tempest-clouds are driven,
To disturb the solemn gloom;
But the gentle winds of heaven
Whisper round the hallowed tomb.

Weep not, then, in idle sorrow;
Mourn not, then, the sainted dead;
Faith may resignation borrow
O'er the happy Christian's bed.

It were worth a world like this,
All its pomp and all its pride,
All its fancied wealth and bliss,
To be sleeping by his side.

When in death our eyes grow dim,
And to time we close our eyes,
Stranger! may we sleep with him,
And with him in joy arise.

C. W. E.

From the New York Observer.

A SCENE IN A CHURCH.

LONDON, Dec. 28th, 1832.

I went last Sunday morning to hear the Rev. Mr. Blunt, of the established church, Rector of Holy Trinity, Chelsea. Mr. Blunt's church is on Sloane street, a little west of the new Buckingham Palace, in the heart of the West end of the West end of the metropolis—is a spacious and fine edifice, and on account of the Rector's popularity, is crowded with a congregation of the more respectable, and not a few of the fashionable, as they are called. I happened to be seated in the gallery, near the organ, and in front of the pulpit. Just about the middle of the reading of the service, I was startled by what seemed to me a sudden and violent transition of the reader's voice and manner from his previous unimpassioned tones, and in inappropriate elevation, into an elevated, loud, and astounding cry of alarm! In a moment the whole congregation were upon their feet, myself among the rest—all so quick that I did not observe the motion, nor could I have believed it, but that I saw them, and I felt myself to be standing. What could be in the man! thought I. I looked at him, and his head was turned over his right shoulder, his face lifted towards the ceiling, and a continuous stream of the most startling and alarming exclamations seemed to be pouring from his lips, in a perfect and overwhelming torrent, in the sharpest explosions of the highest falsetto, or scream, and with all the power, of which the vocal organs of man might be supposed capable. All eyes were directed to the same quarter with his. Is it fire, thought I? I could see nothing of that, nor did the alarm seem to be of that import. The congregation hustled, the screams of women and children burst upon the scene, and the louder calls of men here and there intermingled and seemed to be demanding no one knew what—the startling and alarming voice of the chief speaker still above and distinct from the rest, drawing the general confusion and uproar, sharper and louder still, more earnest and impetuous, and still more alarming. What could it be! I thought he seemed to see a vision—that he imagined the opening of the final judgment scene! And all this was merely the scene of a moment, and still continuing. The uproar, and screams, and firmer call from the voices of men, increased. Women sunk down and fainted in different parts of the church, and some rushed out into the street. The eye of the reader was still fixed in the same direction and all this while I had imagined the alarming voice was his. But in looking for what he seemed to see, I discovered a man, apparently perched on the seat, with extended and brandishing arms, on the reader's right in the gallery, his visible organs of speech hard at work, and thereby demonstrating that he was taking a conspicuous part, and was not unlikely the author of this uproarious scene. As soon as the affrighted gentlemen, near him, had recovered sufficiently to think what could, or ought to be done, a few hands seized upon the noisy stenter, and began to perform the office of ejecting him from the church. But nothing daunted, he screamed and roared the louder, and threw his hands and arms, like a madman and exasperated pugilist in every direction, to sweep his circle clean; still pouring out his astounding cries. He was soon, however, in the hands of some men, stout-

er than himself, who bore him along through the frightened crowd, as fast as was convenient; but by means of his own determination not to obey their motions, that was slow enough. He endangered all the heads and bonnets not a little, that lay within the sweep of his arms, in his unwilling progress towards the door, and through the whole length of the church; still crying out with greater, and almost expiring effort. A more frantic madman, I should imagine, hardly ever exhibited a more frantic spectacle. And when he passed the end of the gallery, where I happened to be, his cry was: Judgment! judgment! judgment! continuously, with all his possible powers, till he was out of the church, and I heard him from the street.

He was a good looking man, well dressed, with spectacles. When he was fairly ejected, the congregation began to try to be composed. Some sat down, many went out, and the ladies and children, leaning and hanging on their parents, husbands, or brothers, left the church in no inconsiderable numbers. Some were too weak to go, and water and quickenings were brought to revive them. And as fast as they recovered they retired. The service was resumed, every one in fear of faintings and hysterics. And they were not long disappointed, before a genuine and startling hysterical cry burst from a woman in the gallery, and she kept it up, though not so loud as the madman, yet scarcely less to the discomposure of the congregation, till she was fairly clear of the church. The sympathies of the assembly by this time were so completely beyond self-control, that a person of weak nerves could hardly endure the state of apprehension that pervaded the common mass. The least symptoms of fainting, and they were not unfrequent, became startling. In the middle of Mr. Blunt's sermon, another voice suddenly broke out from below. It proved, however, only another case of hysterics, and the woman was carried out. But the effect of it was frightful, when one looked upon the assembly, and saw so many faces whitened with fear. Not five minutes after, a young woman, directly behind me, fell into hysterics, and was carried out. And I really, it seemed for the moment, that the whole congregation, men and all, would go into hysterics. There were only three palpable cases however. But there were very many apparent attempts at it. In the confusion of the first scene, after the author of this mischief was out, and before the people were seated, I perceived a lady by my side, pale and trembling, whom I thought I ought to know. She seemed to have come to me for protection. But her countenance was entirely discomposed, although I was well acquainted with her. I was obliged to think hard before I could recognize her. "This is quite frightful, indeed, madam," said I. But the poor thing could not answer. She nodded assent, and tried to smile, but with an ill grace. Next I perceived her brother stood by her side; and I said: "I am glad you have such good company."

And what do you imagine all this was? Why, it was a very benevolent attempt to edify us all with an example of the "Tongues!" He was a clergyman, too, of the Church of England. And the fellow had been so shrewd in his calculations, and knowing the lessons for the day, that he interrupted the reader in the midst of the 23d chapter of the Acts; so that when order was restored, and the service resumed, what should come first upon us, but this: "If a spirit, or an angel hath spoken to him, let us not fight against God." And thus this speaker of "unknown tongues" had his seal and a confirmation strong as proofs of holy writ.

This poor, deluded man was retained in custody, brought to examination on Monday, and being convicted, I know not under what law, was committed, as I have understood, for want of bail. The Tongues, as they are called here, are becoming a great nuisance in England, as you may imagine from this specimen. The mania seems to be spreading, and congregations in the metropolis, and in other parts of the kingdom, are very liable to be surprised in this way. As much as I had heard and known of the Tongues, I did not even suspect what this exhibition was, until my mind had passed through all the painful doubts I have described. I had ascertained that the alarming voice came from the gallery, and not from the reader in the desk. Whether civil prosecutions and penalties will not increase the evil, is perhaps, problematical; and what can be done? As churches and chapels are open to all, who can tell whether there be a speaker of tongues in a public religious assembly? And if the malady is to rage, and become common, its out-breakings are so exceedingly frightful, that women and persons of weak nerves will not go to church. I do not think my own nerves are weak, and yet I was not a little astounded in this affair; and, in spite of all my efforts, I found myself sympathizing deeply with an agitated and excited assembly, during the whole service. I was much impressed with the possible evils this may lead to.

It was only last week that some one said to me: "You will have the Tongues in America yet." "No," I said, "the people have more sense." I hope, for your sakes, this man will not prove a true prophet. For, I do assure you, it is a most outrageous libel on Christianity, and a melancholy example of religious fanaticism; after spending the summer in the streets; that is, preaching in the streets, Mr. Irving has got the apartments in Oxford street, formerly occupied by Benjamin West, for the exhibition of paintings, fitted up as a chapel; and I am told, continues his extravagances there, with some little changes, or advances, for the entertainment of numerous and crowded assemblies. Yours, truly,

From the Christian Watchman.

NEW DIVINITY ACROSS THE ATLANTIC.

The Rev. John Howard Hinton, an English Baptist of considerable talent and celebrity, is the author of a volume just published in London of 336 pages, entitled, "The Harmony of Religious Truth and Human Reason asserted, in a series of essays." From some extracts which we have seen in an English review, we are of opinion that it is as bold Semi-Pelagianism, as any of the new theories recently broached in our country. Whether he acknowledges to have been enlightened from New Haven, we are not informed. The following is one of his paragraphs:—

"Without being moved thereto by the Spirit of God, and without any other influence than the blessing which God always gives to the use of means, you are competent to alter your mind towards God, by obeying the dictates of your own conscience, and employing the faculties of your own being. Think upon your ways, and you will turn your feet upon God's testimonies. This is what God requires you to do in order to deliverance from his wrath; and except you do it, without regard to any communication of his Spirit, he leaves you to perish."

How this agrees with the doctrine of being "born of the Spirit," taught in the Bible, we are not able to conceive; nor do we believe it to be the doctrine of the New Testament. This teaches us, that we are absolutely dependent on God, and that without him we cannot think a good thought. And if Paul be an example of true religion, then it consists much in a lively and deep conviction of entire dependence on God. But the theory in the extract teaches man's independence of the Holy Spirit. What is the moral power of the natural man, whose heart is "enmity against God?"

Of Election, Mr. Hinton thus expresses himself:—
"If I am now asked whether I give up the doctrine of election, I answer, no. In its province I maintain and honor it, but I hold that God's merciful probation of man is not its province. In this respect the intention of Christ's death was universal, and without discrimination. It was no matter of election with God for whom his Son should die, in order that who ever believeth in him should not perish; nor is it a matter of election with him now whom, upon repentance, he shall save. He 'gave himself a ransom for all.'"

If this doctrine be true, we see not how any of the lost race of Adam can be saved. If no provision were made in the Divine purpose for the communication of efficacious grace, no flesh can be saved; and when Paul said: "Christ loved me, and gave himself for me," he must have made a great mistake, if Mr. Hinton's doctrine be true. And if it were "no matter of election with God for whom his Son should die," how can it be certain that any individual will be saved? We hope and trust that these heresies will not prevail in England, or in our own country; and as they cannot be proved from Scripture, we say, "To the law and to the testimony. If they," whosever they be—"speak not according to this word, it is because there is no light in them."

From the New York Baptist Register.

WILBERFORCE COLONY.

We are happy to see that the Oneida Presbytery have taken a friendly notice of this Colony. They have recommended to the churches under their care, to take up collections in its behalf, and forward the same to Mr. Edward Vernon, of this city, as soon as practicable. A donation of \$16 or \$18 has been made by the young men of the Oneida Institute towards establishing a manual labor school at Wilberforce. We hope it may be but the prelude to a flood of gifts to this worthy object.

Such a school there, with competent teachers, would offer facilities for the education of colored people, which they can enjoy no where else.—The prejudices of the people in this republic have been sadly manifest on this point. Their opposition effectually defeated the erection and endowment of a college for the education of colored people, projected two years ago or more at New Haven, by Arthur Tappan and his benevolent associates.

A literary institution of importance is much needed for this people, and at Wilberforce it might prosper, and young men of color might be sent there from different parts of the United States, and trained up under its advantages;—they would take an important station in helping forward the intellectual and moral improvement of this abused race of Africa.

The subject strikes us as one of no trifling importance. We entreat our friends to give it more than a passing thought. The union of labor and study is one of the admirable improvements of modern days; and the education of colored young men under this system will qualify them well to encounter the difficulties they have to meet with in their future exertions in behalf of their countrymen.

THE BIBLE IN TURKEY AND HUNGARY.

M. Kopitar, Custos of the Imperial Library at Vienna, in a letter to Professor Robinson of Andover, dated Vienna, Austria, Sept. 3, 1832, communicates the following interesting information respecting the Bible in Hungary, and in several of the provinces of European Turkey. It is gratifying to find that such efforts are made to diffuse the knowledge of the Holy Scriptures in these extremities of Christendom.

Permit me to offer as the most recent intelligence, that we have at length received from Ofen (Buda) a catholic translation of the Scriptures in the Servian dialect; the first satisfactory version in this language of five millions of people of the Slavonic race. The translator is the late Franciscan Monk and Professor Katanesich; but the printing of it was brought about by the deceased primate of Hungary, cardinal Rudnay. In like manner, in consequence of this step the Slovaki, (or Slovaks), the Slavonic portion of the Hungarian people, who have heretofore made shift to help themselves with the Bohemian version, as being the most intelligible to them, have now been induced to undertake the printing of a pure Slovenian version of their own, made by the canon Palkowitsch. Consequently, at present, of all the Slavonic tribes, only the provincial Croats still remain without the Bible in their own dialect. And even they have several versions lying in manuscript, waiting for some Macenas, or for some favorable conjuncture, in order to make their appearance. The version of Katanesich needs only to be printed in the alphabet of Cyril, in order to come into use among the Gypsies, Servians, The Bulgarians, finally, as well as the Albanians, are still almost without any literature; yet the latter, since 1827, have had in their hands the New Testament, through the aid of the British and Foreign Bible Society.

DR. MALAN OF GENEVA.

The Rev. Dr. Malan of Geneva, has lately published a new edition of his volume entitled, "The Righteousness of the Saints; or No Works necessary to Salvation, and no Salvation without Works," in which he says, "The author of this treatise is anxious to declare, that he retracts, as far as is in his power, the two first editions, on account of the erroneous statements they contain concerning the doctrine of the appropriation of salvation. The author there taught, that faith consists in believing that one is saved, and so that in Jesus Christ, is to believe that he is *my* Saviour; while the Scripture calls upon the sinner first to believe that Jesus Christ is the Son of God the Saviour, and then to repose himself with all his heart upon that promise, 'Whoever believeth that Jesus is the Son of God, the Christ, hath eternal life.' Faith then consists in believing what God says, and not what one persuades himself of."—*London Christian Observer.*

From the Observer and Telegraph.

STRANGE REPROOF BUT WELL APPLIED.

Bias, one of the ancient philosophers, was once out in a tremendous storm at sea, in company with some notoriously wicked men who, being very much affrighted, began to pray; upon which Bias called called out, saying—"Hold your tongue;—it would be better for us all if God should not know you were here."—Were Christians as willing to do their duty as they should be, and as willing to do it too, without consulting the feelings of those whose feelings should be hurt, i. e. if you would benefit them—they would occasionally interrupt those who take up so much time in their social meetings, when praying or speaking, in telling how cold they are, and how far they come short of their duty—as Bias did—and exhort them to hold their tongue, as it would be better for all were God not to know of any such in his church. When I see a minister go into the pulpit to pray himself warm, before he commences preaching, I find myself involuntarily pronouncing the words of Bias—"hold your tongue."—The audience loses more than he gains.

PROSPECTUS OF THE BIBLICAL REPOSITORY, A QUARTERLY PERIODICAL JOURNAL.

Conducted by EDWARD ROBINSON, Prof. Extraordinary of Soc. Lit. in the Theological Seminary, Andover.

This publication is intended to be, as its name imports, a Collection of Essays and Tracts of permanent value, which shall relate first and principally to the literature of the Bible, and to subjects connected with this literature. A less prominent, but no less important object of the work, is the conservation of similar essays in the departments of Sacred Rhetoric, and of Doctrinal and Historical Theology; more particularly the latter, as having been hitherto less cultivated in our country than any other.

It is a part of the plan, that a portion of each number shall consist of one or more original articles, comprising essays on biblical and other theological topics, as well as views of the state of theological education and literature in other countries. The rest of the work is to be made up of such selections from the vast range of essays—historical, philological, hermeneutical, geographical, etc., existing in the theological literature of England and the various countries of the European continent, as shall seem most worthy of being presented to the American student, and best adapted to aid his progress, and provide among us the means of biblical learning and of pure religion. These will be translated where necessary, and will every where be accompanied to the American reader, by the addition of such notes and explanations as may seem to be requisite. To every article the name of the author or translator will be affixed.

At the close of each number, there will be given a list of any new and valuable publications in our own or in foreign countries, and the more important works, so far as practicable, will be particularly pointed out.

Andover Theological Seminary, January, 1833.

1. The Work is published quarterly, on the first day of January, April, July, and October; each number to contain from 125 to 200 pages octavo.

2. The price to subscribers is Four Dollars per annum, payable on the delivery of the January number.

The following is a Summary of the Contents of the two Volumes of eight Numbers already delivered.

ORIGINAL ARTICLES.
By THE EDITOR. On the Universities of Germany, and the state of Theological Education in that country. Four Articles.—The Song of Deborah and Barak, Translation and Commentary.—Language of Palestine in the age of Christ and the Apostles.—On the Letter attributed to Publius Lentulus, respecting the person of Christ.—Exodus of the Israelites out of Egypt, and their Wanderings in the Desert.—Various Introductory Remarks and Literary Notices.

By PROF. SEACAT. Interpretation of Psalm XVI.—Remarks on Prof. Hahn's definition of Interpretation.—Aristotle, a Sketch of his Life and Times.—Interpretation of Romans VIII. 18—25.—Meaning of *Kepos* in the New Testament.—On the Internal Evidence respecting the various Readings in 1 Tim. III. 16.—Are the same principles of Interpretation to be applied to the Bible as to other books?—Nature and alleged Obscurity of Prophecy.—Hints on the Study of the Greek Language.—Notice of Rosenmüller's *Scholia in Vet. Test.*

By PROF. TURNER. Claims of the Hebrew Language and Literature.

By E. REYNOLDS, M.D. The Necessity of Physical Culture for the Mind, and especially to Clergymen.

By PROF. PUSEY, of Oxford, Eng. Theological Education and Literature in the English Church.

By PROF. C. E. STOWE. Importance of studying the Bible in connection with the Classics.

Original Letters from Dr. J. P. SMITH, Dr. HENDERSON, Prof. LEE, Prof. HAHN, Prof. THOLECK, Prof. LUDWIG, M. MERLE D'ABLENDE.

SELECTIONS AND TRANSLATIONS.
Prof. SEACAT. On the Samaritan Pentateuch and Literature. Dr. HENDERSON. The great Mystery of G-dliness incarnate: verities; or a Critical Examination of the various Readings in 1 Tim. III. 16.

J. J. GURNEY. On the Canonical Authority of the Epistle to the Hebrews.

Prof. HAHN. On the Interpretation of the Scriptures. Translated by the Editor.

Prof. THOLECK. Theological Education in Italy. Two articles.—Lexicography of the New Testament. Both translated by the Editor.—The Nature and Moral Influence of Hebraism. Translated by Prof. Emerson.—The Merit of Calvin as an Interpreter of the Scriptures. Translated by L. Woods, Jr.

Prof. TITTMANN. Grammatical Accuracy of the Writers of the New Testament.—Simplicity of Interpretation in the New Testament.—Causes of forced Interpretation of the New Testament. All translated by the Editor.

Prof. FRANKSMEER. Aramaean Language in Palestine. Translated by the Editor.

Prof. HEG. Greek Language in Palestine. Translated by the Editor.

Prof. H. PLANCK. Name and Character of the Greek Style of the New Testament. Translated by the Editor.

B. G. NIEBUHR, the Historian of Rome. The Life of Carsten Niebuhr. Translated by the Editor. With an Appendix from Michaelis' Autobiography.

From BUTTMANN'S *Greek Grammar*. A General View of the Greek Language and its Dialects. Translated by the Editor.

From HENSTENBERG'S *Hebrew*. Genuine sense of Isaiah XL.—Translated by the Editor.—Nature of Prophecy.—Interpretation of Isaiah LII. 13.—LIII. Both translated by J. F. Warner.

From ABD-ALLATIF'S *Description of Egypt*. Account of a Famine and Pestilence in Egypt, A. D. 1200, 1201. Translated by the Editor.

MAP of the Country South of Palestine and the Peninsula of Mount Sinai.

CHART of the Red Sea near Suez.

F. J. HUNTINGTON, AGENT.
Hartford, January, 1833.

HENRY'S COMMENTARY.

Baptist Edition.
HENRY C. SLEIGHT proposes to publish by subscription a new edition of HENRY'S COMMENTARY ON THE BIBLE, in which those passages embracing the Practical Remarks and Observations, which exhibit the peculiar sentiments of the Pseudo-Baptists, with regard to the Covenant, and the special ordinances of the Gospel, will be expunged, and their places supplied by a full exhibition of the distinguishing tenets of Baptists, but with no other alteration whatever; thus adapting this justly celebrated work to the use of the Baptist Denomination. To be edited by Rev. ARCHIBALD MACLAY, A. M. New York.

CONDITIONS.—1. In order to ensure the correct execution of this edition, several of the most approved editions will be carefully collated.

2. The text will be printed at the head of the page, and the Exposition below.

3. There will be copious Marginal References and various Readings, placed between the Text and Exposition.

4. The work will contain also a Memoir of the Author, and an elegant Likeness engraved on Steel.

5. It will be printed on fine paper, with new type prepared expressly for the work, and will be comprised in three volumes, royal octavo.

6. The price per set, handsomely bound in fine sheep, will be only Twelve Dollars. Elegantly bound in calf gilt, with Likeness, and four fine engravings, Sixteen Dollars.

payable on delivery. The work will be published about the 1st of July next.

RECOMMENDATIONS.

MR. H. C. SLEIGHT: Sir—Your proposals to publish an edition of Henry's Commentary on the Bible, in which those passages that contain the peculiar sentiments of Pseudo-Baptists, with regard to the Abrahamic Covenant and the special ordinances of the Gospel, will be expunged, and their places supplied by a full exhibition of the distinguishing tenets of the Baptists, but with no other alteration, has our decided approbation. Your arrangement of the text in separate verses, at the head of the page, with the addition of Marginal References and various Readings, we conceive to be highly judicious, and will entitle it to a preference over other editions. We also cordially approve of your judicious selection of Rev. Archibald Maclay, of this city, as editor of the intended work, and would express our opinion that the public may safely anticipate his able and satisfactory discharge of the responsible trust. We have ever considered the Commentary of Henry as one of the best in the English language, for its evangelical sentiments, and the rich unction of piety which pervades the whole work. As the proposed alterations will fully adapt it to the use of our churches, and as the form of this edition is eligible, and it is afforded on very moderate terms, we anticipate for it a large patronage and extensive usefulness.

S. H. CONE, Pastor of Oliver St. Baptist Church, N. Y.
C. G. SOMMERS, Pastor of South Baptist Church, N. Y.
W. B. DUNBAR, Pastor of Central Baptist Church, N. Y.
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JAMES M. GOODWIN, Secretary.
Hartford, June 21.

SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and exert all to active effort in the promotion of sabbath schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one of that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward to H. J. Howland, No. 47, Cornhill, the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number.

All communications relating to the editorial concerns of this work should be addressed to the Secretary of the Massachusetts Sabbath School Union, No. 47, Cornhill, Boston.

All remittances of money or orders for the work should be addressed to the H. J. Howland, Agent of the Depository, No. 47, Cornhill, Boston.

F. J. HUNTINGTON, of this city, is agent for the above work.

CARSON & COX ON BAPTISM.

JUST published, the first American edition of this unrivalled work, in which the whole range of Greek literature has been examined, to ascertain the meaning of the word Baptizo. The whole work forming a refutation of Messrs. Wadland, Ewing, and Dwight, and a noble defence of the doctrine and practice of Baptists. Various publications, both in Europe and America, have spoken in terms of high commendation of Mr. Carson's production.

The Editor of the American Baptist Magazine for Sept. 1832, makes the following remark respecting the volume now offered to the Baptist churches:—
"It is marked deeply (perhaps some may feel that it is too deeply marked) by sound learning and vigorous argument. It advances to the controversy, with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources."

For sale at various bookstores in New York and Boston; at the Baptist Tract Depository, Philadelphia; Bennett & Bright, Utica; Ball & Sands, Richmond, Va.; W. Rife, Charleston, S. C.; Hubbard & Edmand, Cincinnati; F. J. Huntington, Hartford, Conn.; and Steele, Albany.

Oct. 6. cow3m36

New Books.

JUST RECEIVED AND FOR SALE BY
F. J. HUNTINGTON,

Researches of the Rev. E. Smith and Rev. H. G. O. Dwight in Armenia, including a journey through Asia Minor and into Georgia and Persia, with a visit to the Nestorian and Chaldean Christians of Oarmiah and Salmas: in 2 vols. 12 mo.

Evidences of Christianity, stated in a popular manner, by the Rt. Rev. Daniel Wilson, Bishop of Calcutta: 2 vols. 12 mo.

An Introduction to Natural Philosophy, designed as a Text Book for the use of the students in Yale College: by Denison Olmsted, A. M., Professor of Mathematics and Natural Philosophy.

McKnight on the Epistles of St. Paul.
The Practical Tourist, or Sketches of the state of the Useful Arts, and Scenery, &c. &c. in Great Britain, France, and Holland. In 2 vol.

UNITED STATES DISPENSARY.
F. J. HUNTINGTON has just received for sale, THE DISPENSARY OF THE UNITED STATES OF AMERICA, BY GEORGE B. WOOD, M. D., Professor of Materia Medica and Pharmacy—Member of the American Philosophical Society, &c. &c. and FRANKLIN LACHE, M. D., Professor of Chemistry in the Philadelphia College of Pharmacy, and one of the Secretaries of the American Philosophical Society.—Published by Grigg & Elliot, Philadelphia.

GEOLOGY.

For sale by F. J. HUNTINGTON, the CHILD'S GEOLOGY, revised and enlarged by Mrs. ALMIRA H. L. FOSTER, author of Familiar Lectures on History, Dictionary of Chemistry, Lectures on Education, &c.

This work is offered as a guide to the young pupil in commencing the study of Geology. It is designed for common schools, and the younger members of high schools. It is also thought that a book of this kind, holding the child to view the "handy work of God," may serve a more valuable purpose for Sunday School libraries, than many of the fictions which are now to be found on their shelves.